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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVII.

SEPTEMBER, 1852.

No. 9.

MISSIONARY REPORTS.

Michigan.

Eaton County—REV. LUMAN FOOTE.

“FROM causes beyond my control my Missionary labours have been more embarrassed and irregular during this term than any former one. However, I have improved every opportunity available to celebrate Divine worship and to preach the gospel. But I cannot say, in truth, that ‘I went with the *multitude* and brought them forth into the House of God—in the voice of praise and thanksgiving, among such as keep holy day;’ for the multitude would not come. But, as the long and inclement winter has now almost passed away, I am in hopes a better disposition will be manifested; if not, I shall be compelled to leave this field, or to resign my appointment with the termination of the present Missionary year.”

Ypsilanti—REV. J. A. WILSON.

“For two or three years we have been much discouraged with losses by deaths and removals. But for this, here had been the strongest and first parish out of Detroit; now the least and weakest of any in a town. It is a pity our general Missions, in its plan and operations, seems not to notice or be concerned for these contingencies. It seems not to occur to your minds, that we are trying to start, settle and *establish* the Church of Jesus, in an *unsettled* country, and among a roving and restless people. Here is a parish, in common with hundreds, that has had, and will have, its alternations of rising and falling. It may be weakened and depressed, this year and the next, and a salary of three hundred dollars is reduced to two. No provision being made for such visitations, the Missionary retires, and after the parish has been seriously injured for several years, and its existence endangered, sometimes extinguished, the Committee *reappoints*, to sow again that *other denominations* may reap. If souls are converted to God, and heaven gains its accession by instrumentalities out of our Church, ‘therein I do rejoice.’ But then, has this Episcopal Church no Mission and *Missions* in that Mission, and a great responsibility in both?”

Niles—REV. G. B. ENGLE.

“The prospects of the parish are so doubtful, just now, that I prefer not to say much. We are about making another effort to build a Church which we began nearly two years ago. The fate of the parish, humanly speaking, hangs upon our present effort. I trust we will succeed.”

Wisconsin.
Duck Creek—REV. F. R. HAFF.

“I have not been absent from the station at all, and have been able to hold regular services, with two or three exceptions, when prevented by sickness. With much to encourage there is much to discourage. As an Indian Missionary, I have, I believe, greater discouragements than others. I do not understand the language of my people, and consequently labour under great disadvantage in imparting instruction, nor can I always at the time improve the opportunity of speaking a word in season, though through the school and the service of the Church the seed of the word is daily sown. The besetting sin of the Indian, drunkenness, is hard to overcome, and while traders are always ready to supply them with whiskey, they are willing to drink and neglect their duties at home. Yet I labour in patience, hoping that in the end the hearts of the wayward and disobedient may, through the blessing of God, be brought under the influences of the gospel; and that the Oneidas in truth as in name may be a Christian nation.”

Iowa.
Keokuk—REV. OTIS HACKETT.

“The past year has been one of much difficulty, trial and hard work; but better prospects are dawning upon us. We are likely at last to have a Church—a blessing which we shall know how to appreciate, having suffered so much for the want of it. The building, which was commenced in the fall, will be completed and consecrated next month, and when done it will be paid for. It will have cost not far from \$2,000, a generous proportion of which has come from abroad.

“The Church is small—26 by 58—but neatly and befittingly constructed, and sufficiently large for the present. It has a chancel proper and a tower, lancet windows, and an arched roof. I will give you a fuller description of it when it is finished.”

Missouri.
Lexington—REV. J. A. HARRISON.

“This Church is, now, furnished with pews. The condition of this parish has not materially changed since the last report. We humbly trust the work is going forward; but it is under a hard struggle. ‘We walk by faith, and not by sight,’ earnestly hoping, that God is on our right hand, and that we shall never be removed.

"I have been twice, within the last six months, to Independence. Some interest is evinced there in the services of the Church, but we have, in the town, only one communicant—a female. A Church family is understood to be living in the neighbourhood."

Arkansas.

Fort Smith—REV. C. C. TOWNSEND.

"The Missionary at Van Buren, &c., respectfully submits to the Domestic Committee, that he commenced his labours at this Mission, then including Ft. Smith and Van Buren, in November, 1845, and, at Bishop Freeman's suggestion, extended them to Cane Hill and Fayetteville, Washington county.

"That in the last named place he found twelve communicants, at Cane Hill two, at Van Buren two, and at Ft. Smith four, making in all, twenty under his charge. In neither place did he find a house of worship belonging to the Church, but officiated in houses common to all denominations. In Ft. Smith and Van Buren there was no preacher of any denomination, and but indifferent schools; that he organized catechetical classes for the religious instruction of children; and at the urgent solicitation of parents, a Mission school near Ft. Smith. A parish was organized in each place, and a growing interest manifested in the services of the Church. In process of time the preachers of other denominations came in, and the privilege of these houses in common (if a privilege) was divided. The first effort to procure a separate place of worship was at Ft. Smith, and made by the ladies of the garrison. A room in the soldiers' quarters was fitted up, and soon filled by an attentive worshipping assembly. Even the children of the Sunday-School, numbering about fifty, had their prayer books; and such as could read, responded well in the service. The list of families increased from three or four to eight times that number; and our list of communicants was multiplied by ten. This flourishing congregation was soon providentially deprived of their commodious room by the conflagration of the soldiers' quarters.

"It was then seen upon whom, under God, the parish depended for a place of worship. No effort was made or carried forward by the parish for providing a house of worship. The congregation and Sunday-School were scattered for lack of a fold. The Missionary circulated, from time to time, subscription papers, with various success, but could not get a Church. He moved his log buildings to Ft. Smith, and erected them upon lots purchased by himself, with means saved from his salary and contributed by the friends of his Mission abroad, with the addition of a small sum contributed by members of the parish. In doing so, however, he necessarily incurred debt. In his school-room, a part of the congregation and Sunday-School were regularly assembled for the space of one year. Meanwhile, in Van Buren, we had used the old house of preaching, and two different rooms, in succession; and, at length, on his own responsibility, the Missionary contracted for, and finished a small church, 16 by 32, on two lots donated for that purpose, by Col. Drenner, in 1843. In this work he involved himself in additional debt, while the parish had nothing to lose. In the fall of 1850, for the first time since he assumed these labours, he went, by permission of his Bishop, to visit his friends, attend the General Convention, and solicit some aid for missionary purposes. Bishop Freeman declined giving his

sanction to a general solicitation for Ft. Smith and Van Buren, because the sum needed in the latter place was too small; and the parish in Ft. Smith having the ability, had made no effort to get a place of worship. The Missionary, therefore, during his absence—protracted by sickness—confined his solicitations chiefly to his particular friends, with such success as the feeble state of his health would admit of. The objects contemplated were—a chapel in Ft. Smith with a Mission school, and the payment of the debt in Van Buren. He succeeded in securing, from the U. S. Government, the use of ground at the garrison for the chapel, with the privilege of removing the building at our own expense at any time; means for defraying the expenses of three teachers for Ft. Smith, and for paying a portion of the debt due for the Church at Van Buren. The materials for a chapel were purchased at Cincinnati, and conveyed to Ft. Smith. Soon after my return, the cholera came amongst us, a fearful visitation; and although regular services were kept up in a room, for which the Missionary, from his own funds, paid at the rate of \$2 per Sunday, but few attended; and no effort was proposed by the Vestry for erecting the chapel. The senior and junior wardens were opposed to the location on the garrison ground; and others wanted a brick church.

“It was then proposed by the senior warden and subscribers, that the Missionary should take the materials which he had purchased, for a parsonage, and the parish would erect a brick church, suited to their taste, on a lot procured for that purpose, in town. On this condition, and no other, would the Missionary consent to take the materials and remove from the garrison ground, a frame being already erected, to lots purchased by him for a parsonage. At this time, having exchanged his former residence, he resided one mile from town. He owed to the senior warden his principal debt, and after struggling for some time to get up the parsonage, and waiting in vain for an effort to be made to erect the brick Church, he sold all his little property, including the materials above named, to the firm of which the senior warden was a partner, for the payment of his debt, and removed to Van Buren. When the Bishop came, he directed that the services, from that time, be indefinitely postponed. Thus has a good beginning been lost at Ft. Smith for lack of co-operation on the part of the vestry; or rather, because of the opposition to the work of the two wardens of the parish.

“Trinity parish, Van Buren, is in a flourishing condition, numbering nine communicants and eight families, and having a Sunday-School with three teachers and twenty pupils. The town, now numbering about 500 inhabitants, contains four denominations, as many resident preachers, and four schools connected with the various denominations. It is too far distant for a connection with Fayetteville, and should be joined, as before, with Ft. Smith, in one Missionary charge. Your Missionary hopes that the Committee will soon find a man better suited to this people, and give him an opportunity of resigning the charge of Van Buren and Ft. Smith, and of engaging in some field of labour more congenial with his feelings, and more disposed to co-operate with him. During the ensuing summer, he will preach regularly at Van Buren, Cane Hill, and Fayetteville, and at some intermediate points, and, by God’s blessing, do what he can to extend the glorious gospel of His dear Son; but he wishes the Domestic Committee to observe that he does not wish to resume the charge of “All Saints, Ft. Smith,” or continue in charge of “Trinity, Van Buren,” except in its connection with the mountain region in Washington county; and then, only until a labourer can be sent to enter into his labours in his former field. He

hopes this can be soon accomplished, so that he will be enabled to resign into other hands his former charge in July next. His present course of Missionary labour is in entire accordance with the views and advice of his Bishop; and it gives him satisfaction in saying that, aside from Ft. Smith, the entire field is in a prosperous condition. At Fayetteville there are about thirty communicants, including three at Cane Hill; and an effort is now making to erect a house of worship. In the mountains of Washington county the fields are white, ready for the harvest; and it only remains that we enter into them, with the prayer to 'the Lord of the harvest, that He would send forth labourers into His harvest.' During the past year, while sickness and death have prevailed at the Mission, the Missionary and his family have been mercifully preserved, and permitted to labour without interruption from his course; and in view of the mercies of God, he would consecrate himself, and all he has anew, to the service of God, in His Church; and with many thanks for the aid of the Domestic Committee."

El Dorado—REV. S. McHUGH.

"In presenting this, my first report from this new field of duty, I would say, that in last October I started from Wisconsin, and while on my journey, I officiated on two successive Sundays on board of steamboats, the first on the Illinois, the next on the Mississippi rivers; in both instances, but particularly the former, I had large and attentive congregations. In coming up the Ouachita, in consequence of the lowness of the river, I was compelled to go ashore in Louisiana, where, while waiting to procure a conveyance by land, I was repeatedly solicited to take charge of an academy; and if the representations relative to income were correct, the annual receipts would be five times as much as my Missionary salary from all sources. But it was not to engage in such an employment I left home, and therefore declined at once. In starting from thence, I left my library, manuscripts, clothing, furniture, &c., to be forwarded on the rise of the river, but sad to say, all were burnt, and here I am commencing life de novo. I have met with the sympathies and unexpected assistance of some Christian friends, more especially the good Bishop Freeman.

"I labour alternate Sundays in this place and at Camden, '35 miles apart. My congregations were very small when I commenced my labours, but the one here especially has increased beyond my most sanguine expectations. Everything promises fair for the permanent establishment of our Church in this part of the Missionary field. In addition to the ordinary services of Sundays, I have a Bible class, and a service weekly on Friday evening. During the holy season of Lent I delivered a course of lectures, explanatory of the doctrines, usages, &c., of the Church, and, in general, to crowded congregations. The fact is, the more I see the more I am astonished, that the whole State of Arkansas has but three clergymen of our Church, with its Bishop. I know that the current expenses of living are very great, about one hundred per cent. greater in every thing than in the city of New-York, and the people, as in all new states, are comparatively very poor; but still, a more warm-hearted and generous people I have never met with in any country according to their means, and hardly is there a village in which there are not some who have been brought up in the Church, and who would serve as a nucleus around which to found a congregation. Rome can send her priests, the Methodists can send their preachers, but the Protestant Episcopal Church can afford only three clergymen to Arkansas; this ought not to be. Although I have never had the

pleasure thus far of a personal acquaintance with our Bishop, yet I find wherever he has officiated he has made the most favorable impression. Still, with but three here and the oversight of Texas, ought he not to have more assistance? What are young clergymen afraid of? That they will not be supported? If they have been brought up in the Church they must be qualified to teach as well as to preach; and in this country they could well make the one subservient to the other."

Texas.

Brenham—REV. H. N. PIERCE.

"The Church is steadily advancing in this county, rapidly but not constantly. The stone Church which we began a year since, has been standing still for six months. In the condition of crops and money matters here we deemed it wiser not to go on with it at present. We have in the meantime built a house forty feet by twenty-two feet of wood, and in such a shape and situation as will make it good property to dispose of for other purposes, when we are able to go on with the more permanent building. We shall not of course have this room consecrated. The foundation and small part of the wall already laid for the stone Church, is a good beginning, which we shall be able to carry on to perfection at some future period. Since the first of January the Rev. L. P. Rucker has been residing in Washington and has had charge of the congregation there. This division of labor is approved of by the Bishop. I trust there may be a goodly number ready to be confirmed at the spring visitation of the Bishop. I see I have omitted to mention that the buildings spoken of above are at Brenham. No Church yet erected at Washington, but part of the lumber is on the ground. It has been impossible for the last six months to obtain *hauling* at any price."

Matagorda—REV. D. D. FLOWER.

"The condition of this station can be made known in few words. It was first occupied by the Rev. C. S. Ives, in December, 1838, while the present state of Texas was a republic. From the parish record I find we organized a parish in the February following under the name of Christ Church. The town was then larger than at present, and very flattering hopes were entertained that Matagorda would soon become a city of considerable commercial importance. This hope, joined with the beauty of the situation and salubrity of the climate, brought many persons from time to time to the place. But, as is usual in all new places, there were comparatively few who remained long, staying a year or two and then removing again. The Church has sorely felt the evils of these frequent changes in population; for oftentimes has she been compelled to lament that her most efficient and useful members have one after another felt it to be to their interest to go to other places, either in some other part of our great and growing state, or to return to some of the older states. It is principally and mainly because of these frequent changes that the parish has *so long* been a burden upon the Missionary Board, and even yet is not able to be self-supporting. The good hopes are entertained that in a short time it may be so. A debt of about two hundred dollars, contracted in erecting the Church, has in part been paid during the past year; the remainder will probably be made up in the coming year. When this obligation shall have been discharged, the Church will be entirely free from debt. And after painting the Church

building, (the interior of which has never been painted,) I have good hopes that the parish will take its place among the self-supporting Churches of the diocese, and, according to its ability, be ready and willing to assist others. The same causes which have militated against the pecuniary interest of the parish have had their influence upon the spiritual welfare.

"There have been many who have been baptized, confirmed, and received their first communion in this parish, but they or many of them have moved away, and others, before they could be sufficiently instructed to know the claims of the Church, or be induced to take that much interest to unite themselves thereto, have gone to other places, carrying with them it is hoped a firm attachment to the Church and her services, and the seeds of virtue which will bear fruit in other fields, but whose loss here has been severely felt. My predecessor in charge remained here but one year—and the present incumbent (for reasons not necessary here to state) will remove at the expiration of the same short period. The deleterious effects of such frequent changes cannot for a moment be doubted. This is one great reason why there have not been more additions to the communion and a more general prosperity of the parish.

"Should the Vestry succeed in their present arrangements for filling the Rectorship, they have hopes of greater permanency, and by the blessing of God of continued success."

Chapel Hill—REV. L. P. RUCKER.

"Since the 1st January last, I have been officiating at Chapel Hill and Washington, having settled with my family at the latter place, and taken charge of an academy in order to relieve the parishes of the burden of supporting a minister while building. At Chapel Hill the Church building is nearly ready for divine service. Our Diocesan Convention is to be held in it the second week in May next.

"At Washington we have a lot paid for, and nearly a sufficient amount subscribed to erect a comfortable little house. We are taking active measures for commencing the work, and I trust we shall be able to carry it through during the ensuing season.

"I hope the Committee will not discontinue the aid they have hitherto extended to me on account of my present relation as principal of an academy. My support was altogether inadequate, and the alternative was between the course I have adopted, and that of abandoning my post, as untenable for the present. This must have had a very bad effect on these young but growing parishes, and would have afforded a handsome triumph to our anti-Episcopalian neighbours. I could not bear the thought. I am performing the same pastoral duties as before, holding Divine Service every Sunday, and acting as Rector of both parishes; and the pecuniary embarrassments I have already incurred with my stinted salary, call for reimbursement."

Brownsville—REV. WM. PASSMORE.

"It will be perceived that I have reported, as though I had reported before—which, however, I have not done—having only been at this station for seven months, and not having received my instructions concerning reports until nearly two months after the time for reporting had passed. But I have reported as herein—that it might appear what was the state of the station at my coming here, and that the increase might be apparent.

"But, even the particular report that I have given does not present a full account of the station. Brownsville is a place different in many respects

from any other station in the United States. In a population of 5,000, not one in ten (not one in twenty of the whites) ever attend worship anywhere. Of those who do attend worship anywhere, the majority are Mexicans. More than half of our population are Mexicans. They are all Romanists—and are ignorant, degraded and wretched. Besides the Roman Catholic priest, there is here a Presbyterian preacher, and a sort of colporteur Missionary of independent faith and practice. The Methodists and Baptists were organized under preachers of their own at the time I came here, but both sects have disbanded.

“I found Brownsville such a place as I suppose the French cities were when *Reason* was the goddess of the French. There were not enough here—of those who showed any regard for Christianity—to make its influence appreciable. Sunday was like other days, except that it was more noisy and worse kept. It is not quite so bad now, though it is more than bad enough. The stores, with few exceptions, are open all day. The bar-rooms, the billiard-rooms, the ten-pin-alleys, the gambling-houses, &c., are thronged. The streets are all alive with the votaries of pleasure. Drinking, carousing, cursing, quarrelling and fighting are seen in every quarter of the town.

“Such is my field of labour. It is a jungle of gigantic weeds, twined with poisonous vines, and filled with reptiles and foul creatures. Still, in the seven months that I have been here, though disappointed in some things, I have had more than I could have expected to encourage me to work on in hope. It is impossible to have public prayers, except on Sunday. I have always had service on Sunday evenings, but very few come out then. In this far southern latitude, the *siesta* comes after dinner, and at night it is not safe for the members of a congregation to turn out. We have here too many desperadoes, who live upon the frontier, on account of the facility of escaping from justice. It is a place of security for culprits from Mexico also, as well as for those who have come from the United States.

“I have, therefore, to do my work wherever I can—from house to house—in the streets, or any where else. The statistics I have given show part of the results. But besides what is there reported, we have fitted up a neat and comfortable chapel, for which we have to pay \$276 per annum in rent. The fitting up and furnishing it cost about \$350. I had hoped when I came here that we could soon have built a Church; but the troubles in Mexico withered the commerce of Brownsville and caused very heavy losses among our men of business. This stopped us from building. When I first came here, we had four communicants of the Church in Brownsville—we have now twelve, and five at Point Isabel and Matamoras. There are now six persons ready for confirmation, and two others who expect to commune, for the first time, on Sunday next. There are also two adults and six infants who will be baptized when their preparation and circumstances will permit. Most of them will probably be baptized within the next ten days. The interest in the Church is increasing rapidly, and if our civil difficulties in Brownsville, and the war on the other side of the river should end favorably, the Church would not only flourish here, but would have an influence over a region larger than that of any other parish in America. It already has branches in Mexico in the members of the Church residing there—at Point Isabel also, (thirty miles from here;) and in all the cities and towns on the Rio Grande, (a river 2,000 miles long), the name and existence and character of the Church would become known, and (as the settlers multiplied) the clergy-

men at Brownsville could organize congregations, and hold occasional services, until other Missionaries could be sent out to settle in such places.

"There is now no other congregation of the Protestant Episcopal Church within three hundred miles of Brownsville. San Antonio is the nearest, and this place is three hundred miles southeast of San Antonio.

"One year will probably work a great change in the business and prospects of Brownsville; and I hope that, before a year has passed, we may be able to undertake the building of a Church. We need a Church building very much. If we had one, the Church would flourish here, even if the present difficulties should continue. While things remain as they are, however, we will have to wait. We need, also, a communion service, and books for our Sunday-school.

"Our Sunday-school is strictly a catechetical school. I have two assistants, but instruct the children myself every Sunday morning from 9½ o'clock to 11 A. M. The success of the school has been very gratifying."

San Augustin—REV. E. H. DOWNING.

"The two parishes (thirty-six miles apart) which constitute this station, have suffered much from having been for a long season without a minister. Their present prospects are, it is thought, truly encouraging. Our congregations are large and attentive, and it is hoped that, through the blessing of God, the cause of Christ and His Church will, ere long, gain its rightful ascendancy here."

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Oregon.

*Oregon City*—REV. S. M. FACKLER.\*

"Truly it is the day of small things with us who are in this part of the vineyard, and yet one who has been here for several years can see much in the present aspect of things for which we may thank God, and take courage. When I first came here in 1847, I could hear of but one person who had been accustomed to the services of our church, excepting the gentlemen belonging to the Hon. Hudson's Bay Company. You are aware that by far the largest portion of immigrants to this country at its first settlement by American citizens, came from the western states. Since the discovery of gold in California, a marked change has taken place in our condition in Oregon. Instead of a community made up of western people with all the peculiarities which mark them, we have a fair proportion from the southern, middle and eastern states. The western people I am pretty well acquainted with, having lived among them for several years. There is much in their character which commands respect. They are manly and open-hearted. But while their situation on the frontier has given them freedom of thought, and a certain boldness and independence of character which is admirable, yet this has not been gained without expense. Their worldly substance has increased, but they have been compelled to forego the advantages of education. Having in the states but limited opportunities of getting even the beginning of an education, "the trip across the plains," as the journey to this country is generally called, made sad work with their attainments in letters; and after getting here, it was in most instances impossible to send their children to school. I have fre-

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\* We have received some extracts from letters of the Rev. W. Richmond; they will be published in the next number. We regret to learn that our Reverend Brother has been prevented by sickness from attending to his ministerial duties for several months.

quently met with young persons who in the states could read and write, but now have forgotten it all. It is by no means uncommon to find ladies who have married since they came here who can neither read nor write, and yet they appear quite well in society. I mention these things not as their fault but as their misfortune, and to show you how much is to be done. Within two years a better educated class of people has come among us. Schools are being established in all parts of the *Willamette* valley, but many more are needed; and to be successful they must, in my opinion, be sustained by individual enterprise.

“Our services are pretty well attended. At the two places where I officiate regularly, Oregon city and Champoeg, in Marion county, we have the full service. Within a few weeks we have purchased a melodeon for our Church-room at Oregon city, and have had very respectable chanting.

“At Champoeg we have a small church building, lately given to us by Mr. Robert Newel, of that place. One year ago it was difficult to conduct service there, and sometimes I was obliged to omit the responsive part, but now we have a full and encouraging response. A few weeks ago I was at Salem, the county town of Marion county, and received a deed for a town lot. I have no doubt that a good congregation could be had at that point if it could be occupied. Last week I was requested by Mr. Rogers, of Chehalem, four miles above Champoeg, on the west side of the *Willamette*, to come up and hold service. He spoke to me at the request of several of his neighbours. I made an appointment for the afternoon of the Sunday on which I hold service at Champoeg. What we want, my dear brother, is a Bishop and six or more additional clergymen. This will give an efficiency to our work which it cannot have otherwise; and it would greatly facilitate an acquaintance with our Liturgy if two ministers should be together. When we hold service in places where no one can make the response, the people do not see the excellence of our mode of conducting public worship, and are not so willing to take part in the service as they would if there was some one to lead the way.

“A few days ago I saw Mr. Ogden, of Portland, formerly of New-York, who told me that he expected to receive a “Sunday School Library.” We have several libraries—what we need more is a Parish Library, or several of them. I could put three in successful circulation if I had them. Will not some kind friends aid us in this way? I believe they would do much good.”

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## MISCELLANEOUS.

### COMPLETION AND CONSECRATION OF THE CHURCH AT MANITOUWOC.

Knowing the interest that has been taken in the enterprise, the happy completion of which is contained in the letter below, it is inserted entire. It would have given us great pleasure to have presented an engraving of the Church; but the delay would have been too great to permit of its preparation for this number:

“EPISCOPAL RESIDENCE, *Delafield*, Wis., August 14, 1852.

“REV. AND DEAR BRO.—A serious illness, from which I am slowly recovering, has hitherto prevented me from communicating an account of the consecration of our dear little Church to the worship and service of ALMIGHTY GOD.



“ This solemn and interesting event took place on the seventh Sunday after Trinity, (July 25,) being likewise the Festival of St. James the Apostle.

“ The Instrument of Donation was read by the Rector, and the sentence of Consecration by the Rev. W. Hommann, Rector of Christ Church, Green Bay. At the close of the Consecration service, the following Hymn, by John S. Littell, Esq., of Germantown, Pa., was sung with much expression by the choir and numerous congregation.

TUNE—PORTUGUESE HYMN.

FATHER! REDEEMER! SPIRIT! KING!  
 Fresh incense to thy House we bring,—  
 And hymn thy praise—ETERNAL POWER!  
 For the rich blessing of this hour.

While now within thy COURTS we bend,  
 LORD! from thy throne Let LIGHT descend,  
 And o'er our hearts, its rays divine,  
 Warm, from thy GLORIOUS PRESENCE, shine!

To thy sole honour, LORD! it stands—  
 This TEMPLE, rear'd by sinful hands;  
 Imperfect, frail and nothing worth  
 Are man's best efforts here on earth!—

Yet from thy pure and radiant Throne,  
 Behold and bless what he has done;  
 And strength impart to *him* whose care  
 Is o'er thy HOLY HOUSE OF PRAYER!

The off'ring made, its worth confess'd,  
 Thy SPIRIT, LORD! must prompt the rest;  
 In thy pure SPIRIT, JESUS! come,  
 And guide each way-worn pilgrim home!

Praise GOD from whom all blessings flow,  
 Praise HIM all creatures here below;  
 Praise HIM above y' angelic host;  
 PRAISE FATHER, SON, AND HOLY GHOST!

“ Morning prayer was then said by the Rev. W. C. Armstrong, B. D., Rector of St. Alban's Church, Lisbon, and the Litany by the Rev. D. Keene, B. D., Rector of St. John's Church, Milwaukee, who also read the Lessons. A very able discourse on Gen. xxviii. 17, was delivered by the Bishop, who, in his usual felicitous manner, congratulated the Parish upon the speedy and successful accomplishment of the erection of this beautiful edifice—the first “ House of Prayer ” in the county.

“ The Holy Communion was administered to twenty seven communicants by the Bishop, assisted by all the clergy present on the occasion.

“ In the afternoon the Bishop catechized and addressed the children of the Sunday-School.

“ At night a second service was held, when evening prayer was said by the Revd. Messrs. Keene and Armstrong, the latter also reading the Lessons. A very excellent practical and expository discourse on St. Matt. xx. 20-28, was delivered by the Rev. W. Hommann. Six persons then renewed their Baptismal vows and promises in the Apostolic rite of Confirmation. The preface was read by the Rector.

“ Thus closed a day, full of pious joy and heart-stirring events to all. Anxious earnest-hearted ones were there gathered together, to make an of-

fering unto the Lord. Some were there, who, under prosperous circumstances, had long, long years before, worshipped in the parish Churches of their native and far distant father-land. And now, in the far off wilderness west, having sought a home, and the means of subsistence, they showed that they had not forgotten the God of their fathers, and manifested their strong attachment to the good old ways of the Church. Though seldom visited by their spiritual pastors, Christ's two or three little ones still struggled on. Long time did they wait in hope for a blessing from the Lord. Earnest was their faith, and great and noble they felt were their privileges, in being permitted to assemble together even once on the Lord's day, in the little school-room, or even less commodious room of the humble log cabin, knowing that Christ would fulfill His gracious promise, and be "in their midst." They had to labour under adverse circumstances, yet they laboured in love, having a power in their weak efforts to overcome the sorrow of their heart and the strangeness of their position in a strange land—the victory overcoming and vanquishing the weak and beggarly elements of the world—FAITH. At last, with hearts full of gratitude and pious thanksgivings, they were enabled to say, "I was glad when they said unto me, we will go into the house of the Lord!" "O! how amiable are thy dwellings, Thou Lord of hosts!" They could now rejoice that a place had been prepared, set apart, and consecrated in the most solemn manner to the worship and service of the Triune God. May He who inhabiteth eternity, and whom the heaven of heavens cannot contain, much less the house builded unto His great and glorious name, look graciously upon His people, and accepting their humble offering, deign to dwell among them.

"It will be gratifying to the many friends and brethren who have aided us in our undertaking, to be informed of its happy result. Their prayers and their alms have been blessed by God, and, we trust, may produce by the grace of the Holy Spirit, an unity of feeling, in thus knowing that our hearts are warm towards them, our brethren in the household of faith.

"The building is of plank, battened on the outside, and finished in the early English pointed style of architecture, from plans by Richard A. Gilpin, Esq., Architect, Philadelphia. It is beautifully situated on a lot presented by Benj. Jones, Esq., of Chicago, and is surrounded by a neat and substantial fence. Within an hour of its completion it was entirely free of debt.

"The dimensions and internal arrangements of the several parts of the edifice are as follows:—the front entrance or porch is five feet deep, fifteen feet wide, and twelve feet high, and is lighted on each side by a small lancet window, the lights of which are arranged lozengewise, and handsomely frosted. Over this is the bell-gable, fifty-five feet high from the ground to the top of a foliated cross, and containing a bell, three hundred pounds in weight, of an excellent tone, the gift of the Sunday-school of St. Peter's Church, Philadelphia. The porch opens into a broad aisle, (six feet in width,) carpeted, upon either side of which are arranged slips, (without doors,) capable of seating two hundred and fifty persons. These slips are neatly finished with black walnut ends, terminating in a foliated head, and having a moulding of the same material on the back of each slip.

"The nave is fifty-six feet deep and twenty-seven feet wide. On each side are five pointed or lancet windows, the lights of which, as well as those of the large triplet window in the chancel, are arranged lozengewise, and handsomely frosted. The height of the walls, to a neatly finished light cornice, is fourteen feet. The ceiling, in both the nave and chancel, is octagonal, and is divided into compartments of equal size by neat rib-work. The height

of the nave to the peak of the ceiling is twenty-six feet, and to the ridge-pole thirty-four feet. A platform of four feet in depth, carpeted, extends across the Church next the chancel, upon which are placed the font, reading-desk or lectern, and pulpit. The choir and instrument occupy the two front seats on the left side near the lectern. A neat cornice of plaster-work runs over the chancel arch. The chancel is eighteen feet deep and thirteen feet wide, and is carpeted. The chancel rail and furniture, and the pulpit and reading-desk, are constructed of black walnut, the workmanship of which is most tastefully and skilfully executed. The font, of an octagon shape, with a heavy base and cornice, is painted a pure white. The trimmings of the altar, a cloth beautifully and richly embroidered with gold, and of the reading-desk and pulpit, are of crimson plush, with a rich deep silk fringe. A small vestry-room, six feet by twelve, adjoins the right side of the chancel, and is used as a study.

“The interior wood-work, with the exception of the seats, is painted a light free-stone colour.

“We may well be proud of the edifice, and gratified to know, that it is pronounced by very competent judges of ecclesiastical architecture, to be ‘the most chaste, beautiful and tasteful structure of the kind in the West, and even worthy of a contrast of wider limits.’

“It is a strong argument for the building of cheap Churches in our Missionary field, and by parishes in straitened circumstances, when an edifice like this, so beautifully neat and elegantly plain, can be erected, finished, and furnished, at a cost of about \$1,500.

“I hope soon, with the blessing of God, to be enabled to return with restored health and strength to active duty in my interesting parish and Missionary field, from which, by the advice of my physician and friends, I am obliged to take a brief respite.

“In the communication which appeared in the April number of ‘The Spirit of Missions,’ a statement was made which has occasioned much unpleasantness in the minds and conduct of certain persons. I wish to remove any wrong impression by a correction. The Presbyterian and Methodist preachers in this village, besides being described as ‘good and pious men,’ are also represented as being ‘*very ignorant.*’ This statement should have been, with the qualifying clause, ‘*respecting the Church.*’ They have but seldom given me an opportunity of judging of their literary ability in conversation. Yet, I have frequently heard of their flights of intellectual fancy, and have read an essay, in a political paper, upon the subject of the Maine liquor law, of which I must be excused from saying anything. There is a vast amount of ignorance and prejudice respecting the Church, as well as in other respects, in many sections of the country. Not only is the Church and its ministry, rites, doctrines and usages, uncharitably spoken against, but it is also no uncommon thing for some to make use of personalities in religious meetings, and private conversations and prayer meetings. How must we act, or what must we say? The judgment of charity must be our rule, and the principle of love and peace characterize all our speech, even though uncharitableness mark the conduct and speech of those who oppose themselves to the Church and Christ’s little flock. We must remember that He will shield His faithful ones from the assaults of their foes, and pray Him to forgive our enemies, persecutors and slanderers, and to turn their hearts.

Faithfully, your Brother in Christ,

“GEO. T. SCHETKY.”



ST. ANDREW'S PARISH, JACKSON, MISS., July 31, 1852.

REV. W. T. WEBB—

DEAR SIR,—It affords me no little pleasure to be able to forward the inclosed "resolution" from the Vestry of this parish. Though the "resolution" expresses simply thanks for past assistance, yet, I assure you, we all feel that, but for the Society's last aid, we should not be able to provide for ourselves the life-giving and life-sustaining ordinances of the gospel. We owe, therefore, under God, our very existence as a parish to the "Domestic Missionary Society," and hope, in future, to show our gratitude by contributing liberally to the Society's funds to enable others to enjoy the blessings we enjoy. \* \* \*

Very respectfully, yours in Christ and His Church,

MEYER LEWIN.

At a meeting of the Vestry of St. Andrew's Parish Diocese of Mississippi, the following resolution was adopted :

*Resolved*, That this parish is now able and willing to sustain itself without any further aid from the Missionary fund; and with thanks for assistance in past time, this Vestry declines any further contribution from said fund.

A true copy from the minutes of the Vestry.

L. V. DIXON, *Secretary Vestry, &c.*

JACKSON, July 6th, 1852.

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### "THE RAINBOW OF THE NORTH."

*A short account of the first establishment of Christianity in Rupert's Land by the Church Missionary Society.*

(Continued from page 226.)

"Mr. Jones arrived at Red River in October, 1823, and was rejoiced and encouraged by the evident blessing that had been vouchsafed to the work of his predecessor. A very different aspect of things now presented itself from that which had so distressed the mind of Mr. West on his first arrival three years before. Marriage, which was then almost unknown, had now become general, and had brought with it its attendant blessings of domestic comfort and social improvement. Many of the parents were availing themselves of the opportunities of education provided for their children; the Sabbath was well observed; and the public ordinances of the Church were well attended. Nor were there wanting evidences that some hearts had been truly converted to God; and Mr. Jones was much cheered by finding, that during the few months that had elapsed between the departure of Mr. West and his own arrival, a social prayer-meeting had been established.

"During the following winter the little Church was crowded with Europeans, half-breeds, and native Indians; and even the hunting-grounds bore testimony to the power of the gospel; for there were many even there, who, far away for a time from the public means of grace, resisted the temptations, and endured the ridicule of their companions, and continued to keep the Lord's day holy.

"It was not long before an additional place of worship was required, and with the kind assistance of Governor Simpson, and by his own personal influence and exertions, Mr. Jones succeeded in erecting a substantial

Church, ten miles lower down the river, at Image Plains. This was opened in January, 1825, and was soon as well filled as the upper Church, several of the congregation coming from a distance of nine or ten miles every Sunday.

“The schools continued to go on favourably; 169 boys and girls of all classes were on the Sunday-school books, and the establishment for native Indians now contained twelve boys, who were gradually improving in general and scriptural knowledge. The two elder ones had made such good progress in English, that Mr. Jones hoped it would not be long before he should be able to avail himself of their assistance in the arrangement of a grammar of their own language—the Cree.

“Mr. Jones found much encouragement in his Sunday evening meetings with these twelve Indian boys, and he mentions one evening in particular, when, for the first time, he observed anything like real feeling among them. In giving out the hymn beginning, ‘Lord, while little heathen bend,’ &c., he was led to tell them of the cruelties practised in the idolatry of the East, which are alluded to in the hymn; they were affected even to tears, and one of them, an Assiniboine Indian, asked, with great simplicity, ‘Sir, is there no schoolmaster there to tell them not?’ But early in 1825, Mr. Jones had the grief of losing two of these promising pupils by death; the first who died, and to whom the name of William Sharpe had been given, had been sent from Churchill Fort soon after Mr. West’s visit there in 1823; he was very young, but gave satisfactory evidence of a real change of heart. The other, Joseph Hurbidge, was the Assiniboine boy who had been promised to Mr. West on his first excursion, early in 1821, to Beaver Creek, and who had afterwards been brought to him by his father with the remark, that as he believed him to have been sent by the Great Spirit, he could refuse him nothing. The conduct of some of the relations of this boy after his death, throws considerable light on the natural character of these red men of the woods, and shows how truly they appreciated the kindness which had been shown to this lad. Mr. Jones, writing on April 25, says:

“While performing Divine service yesterday I observed a strange Indian looking in, at the window, whose features struck me as being like those of poor Joseph Hurbidge. I saw no more of him till this morning, when he came and told me the boy was his sister’s son. I walked with him to the grave, and was surprised at the feeling he manifested. As we approached his countenance changed, and at last he burst into a flood of tears; he threw himself on the grave moaning piteously; he then rose up, took off his moccasins, and with the sod of an arrow, notwithstanding my remonstrances, dreadfully lacerated his feet. He walked back from the grave barefooted, his steps marked by the blood from his self-inflicted wounds. How does one daily see in these poor Indians the noblest of God’s creatures in a state of ruin!”

“Soon after this, Mr. Jones, one day, picked up a small leathern bag near the grave, and on opening it, found the sod of the arrow, and a red substance like vermilion.

“A few weeks after the visit of the poor boy’s uncle, Mr. Jones observed some Indians, whose horses were laden like those of the Assiniboines, come up to the fence of his garden, but he took no particular notice of them till he heard the women begin a melancholy dirge. Suspecting from this that they must be friends of the deceased, he sent for them into the house, and found that his conjecture was right. They had come nearly three hundred

miles from the Beaver Creek "to cry over the grave," and said they had eaten nothing for six days. Among them were the grandfather and mother of the lad. The appearance of the mother presented a sad instance of the cruel practice of the Indian warriors. She had been taken prisoner in her youth by some hostile tribe, and been scalped; and though the wound had long been healed, and tufts of hair were growing on the top of her head, yet the muscles of her forehead and eyebrows had been so contracted, that her appearance was truly hideous. The father had sent Mr. Jones four moose-skins, saying that he was not well enough to come himself, and besides, that 'the grave was too new.'

"Mr. Jones set before them some fish and potatoes, of which they ate voraciously, and then lay down to rest, saying they would visit the grave in the morning. They did so, accompanied by Mr. Jones's Indian servant, and spent some little time there, making lamentable cries, and lacerating themselves, as the uncle had previously done. They then came back to the parsonage, and on the following morning, after a long conversation with Mr. Jones on the subject of Christianity, returned again to the wild forests."

ANNUAL MEETING OF THE BOARD OF MISSIONS.

The Annual Meeting of the Board of Missions will be held in Trinity Church, Boston, on Tuesday, Oct. 5th. The Sermon before the Board will be preached by the Rev. Samuel Cooke, Rector of St. Bartholomew's Church, New-York. On the second evening of the Session, in accordance with a standing resolution, a Missionary Meeting will be held, and addresses delivered on the subject of Missions.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th July to the 15th August, 1852.

RHODE ISLAND.

Providence—Grace Ch., Tr. of Sunday Off'gs. . . . . 3 00  
 St. John's, a member. . . . . 25 00 \$28 00

CONNECTICUT.

Birmingham—St. James' . . . . . 16 17  
 Fairfield—Trinity . . . . . 19 00  
 Hartford—St. John's. . . . . 51 33  
 Newtown—St. James' . . . . . 10 64  
 Westport—Christ Ch., . . . . . 13 00 110 14

NEW-YORK.

Fort Edward—St. James' Good Friday Off'gs. for the Jews. . . . . 8 03  
 Monticello—St. John's. . . . . 3 00  
 New-York—Trinity Ch., a member.. 3 00  
 Rye—Christ Ch., . . . . . 31 50 45 53

NEW-JERSEY.

From a Lady . . . . . 2 00

PENNSYLVANIA.

Reading—Christ Ch., . . . . . 25 00

SOUTH CAROLINA.

Charleston—St. Philip's. . . . . 18 05  
 " Ark & Tex. . . . . 2 00  
 Trinity . . . . . 50 00  
 Ark. & Tex., . . . . . 10 00  
 Ill., . . . . . 15 00  
 Western . . . . . 1 00  
 Mo, Miss. Lec. June and July . . . 12 18  
 Society Hill—Trinity . . . . . 17 00 125 23

GEORGIA.

Savannah—Christ Ch., . . . . . 5 00

TENNESSEE.

Covington—Rev. J. A. Wheelock. . . 3 75

MICHIGAN.

Detroit—Contribution of Miss Fawcett's School. . . . . 2 00

ARKANSAS.

Little Rock—A Lady . . . . . 5 00  
 Van Buren—Trinity . . . . . 1 25 6 25

LEGACIES.

Ex'rs. of the late Warren B. Hill, Detroit, Michigan, \$1230 and interest \$66 47. . . . . 1296 47  
 Seventh Annual Dividend from the Estate of Hanford Smith, late of Newark, N. J.,  $\frac{1}{2}$ . . . . . 214 68  
 Ex'r. of H. B. Punchard, late of Andover, Mass., . . . . . 420 68 1931 83

Total . . . . . \$2284 13

Total since June 15th, 1852, \$28,347 99.



## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## Athens.

LETTER FROM REV. JNO. H. HILL.

*Athens, July 19, 1852.**Close of the 21st year of the Greek Mission.*

IN making up the annual account of our labours, there is much to call forth the expression of our gratitude to our Heavenly Father. We have been permitted to pursue uninterruptedly our important work, and in which we trust we can say, "with a conscience," on this subject, "void of offence," that we have been faithful to the charge committed to our care. We are happy to know, on the other hand, that "our labors have not been in vain," and that they are felt to be of the greatest and most lasting value by all classes of this community. The effects which our work of instruction, steadily pursued for the last twenty-one years, have produced and are still producing on the minds of the people, are remarkably seen, and everywhere acknowledged; and we have reason to believe they have contributed in no small degree to bring about, as well as to prepare this people for, the important changes in the spiritual aspect of affairs, which we are now looking forward to with deep interest. The past year has been marked by events which no doubt are to have a most important bearing upon the future condition of the Church in this country, in whose spiritual prosperity we are so deeply interested.

*Events bearing on the condition of the Greek Church.*

In one of my former letters, a good while ago, I mentioned the attempt that was made in 1850 to bring about a reconciliation between the Church and the Patriarchal See of Constantinople. It is a fact which I have no doubt is not generally remembered at home, that ever

since the breaking out of the war of independence in 1821, this Church has remained under the ban of the so called Great Church of Constantinople; and the anger of that Church, always the servile tool of Russia, was greatly increased when this branch of the Eastern Church declared itself independent in 1833, when the Civil Government was concentrated under Otho, as an independent kingdom. It was, however, every way desirable that a reconciliation should take place. The number of Bishops who survived, all of whom had been consecrated previous to the Greek revolution, was yearly diminishing. The independent Synod of this independent Church had never yet felt itself so independent as to venture to consecrate Bishops; the whole organization of the Church was defective; and in short, a spirit was at length roused which led to the attempt I speak of. Russian intrigue, however, immediately stepped in. It was by no means advisable, in the eyes of that ambitious power, that the true independence of the Greek Church, any more than the real liberty and independence of the Greek people, should be permanently attained. Difficulties innumerable were thrown in the way of those entrusted with the management of this delicate affair, and after a long delay, and in a mysterious sort of way at last, the Patriarch and his council transmitted to the respectable ecclesiastic who had been sent there by this Church, the result of their long and carefully concealed deliberations. In a pompous and ostentatious assembly, attended by every thing that could add solemnity and impose awe, the simple-minded man was received, and after a great deal of religious cere-

mony had been observed, and many set addresses delivered, setting forth the great condescension of the Great Church in listening to such an application from such a source, the Patriarchal and Synodical decree (styled, affectedly, to give greater weight to its contents, *Τόμος*) was read and presented to the Greek Archimandrite. He heard it for the first time, and being overwhelmed with confusion, and losing his presence of mind, although really a man of great learning and of unimpeachable integrity, I believe he weakly acceded to it, thanked them for it, and accepted it and departed. Instead of a fish they had given him a serpent! It would be impossible to describe the indignation with which this *Τόμος* was received here by the people. The government, however, put a good face upon the matter, returned a letter of thanks to the Patriarch as did the Synod; sent a messenger to Russia to inform the Emperor and Synod there how kind the Patriarchal Synod had been; proclaimed aloud, and celebrated by a *Te Deum*, the great event of the recognition of this Church as independent and self-governed, by the great Church of Constantinople; proceeded to organize the Synod according to the mode presented by the *Tomos*; and then let it go to sleep, with all the rest of the conditions and restrictions and injunctions contained therein! Suddenly (within the last six weeks) the Minister of Religion appears before the chambers with a law to organize the Independent Orthodox Church of Greece. This was one of the requirements of the famous *Tomos*, but it was expected that this organization would, as a matter of course, recognize the supremacy of the Church of Constantinople, and follow the other recommendations of the *Tomos*, making it after all wholly subservient to that Church, and of course, to Russia. Imagine the surprise of everybody, the joy of every liberal well-wisher to Greece and its Church, and the indignation of the fanatical Russian party, when they found that the new ecclesiastical bill entirely ignored the *Tomos*, as if it had never been heard of, and established the Church of Greece upon the most liberal bases. In spite of the cries and threats of the organ of Russia, especially the notorious newspaper the *Siecle*, it passed both houses without a dissentient voice! Immediately thereupon followed a bill for the

division of the kingdom into twenty-four Dioceses, and for the consecration of the number requisite to fill up these Sees, and for their proper organization and endowment. This bill has passed the lower house and is now before the senate, and in a short time we shall see at least twenty Bishops consecrated! there being actually not more than four now capable of being appointed to dioceses. During the last year there has been a great mortality among the old Bishops, and now there is a great question, out of what class those are to be taken who are to supply their places; whether from the educated class many among whom are qualified and are desirous of having the people instructed in Divine things, and of doing everything in their power to raise the Church from its present degraded condition; or, from the ignorant Monks, who are far below the schoolboy of the present day in scriptural knowledge. These cannot but bring contempt upon sacred things by their lives and conversation. If the former are appointed, much is to be hoped for: if the latter, every evil may be dreaded; and a flood of infidelity and immorality overspread the land. I am quite intimate with some of the educated clergy, and I may hereafter find an opportunity of sending you some extracts from a work written by one of them, which has excited greater attention than any work which has emanated from the press of Greece during a century past. No doubt it was this remarkable book which turned the public mind so unanimously against the insidious and dangerous political tendency of the *Tomos*, and ultimately dashed it to pieces. It is the work of Theoclitus Pharmakides, the only ecclesiastic perhaps in Greece, notwithstanding, who will obstinately persist in declaring *Nolo Episcopari*.

Another admirable little work, well adapted to the crisis, is from the pen of a very intimate friend of ours—a truly estimable, simple-hearted man, the Archimandrite Metrophanes. His essay is entitled, "A Homily on the qualifications of Bishops." He is quite a young man, and is very desirous of learning the true and the right way. His forte is preaching, (what he is not allowed to do,) and if he should be one of the Bishops, as I trust will be the case, he will take care to introduce preaching into his diocese, and set the example himself. I shall send



you hereafter extracts from his essay; it is very scriptural, very sound and daringly faithful.

During the long and ardent controversies recently on these important matters, I have had many opportunities of making known to my ecclesiastical and lay friends among the Greeks, the history of the organization of our own Church at the period of its separation from the Church of England, under nearly the same circumstances. These have formed interesting topics of conversation. It is with no little interest therefore that we watch those developments and breathings after spiritual light, which lead me to hope that the day is approaching when this Church will become to the East, what the Church of England has been to the West, in the propagation of the Gospel of our blessed Lord Jesus Christ. While we have so much to hope for from among the clergy, the people are becoming imbued with spiritual knowledge from the word of God, and we cannot but feel that our Missionary Schools—the only Missionary Schools on the Continent of Greece—are most powerful instrumentalities in bringing about these spiritual ends, while at the same time, the sublime services of our Church, the order of decency and reverence which are there seen, make the deepest impression wherever they are exhibited.

After this preamble, which has assumed the form of a very long digression, I shall proceed to give you an account of the manner in which our year's labors have closed.

#### *Annual Examination of the Mission Schools.*

The examination of the higher classes took place on the 11th and 12th June, as I already informed you in my last. They were examined in the following branches of learning: Ancient Greek; geography, sacred and profane; history, sacred and profane; arithmetic. Two classes were examined. The parents of the children, with some American and English friends, made up a crowded audience; the exercises, which were commenced and ended with prayer and reading the Scriptures, were agreeably diversified with sacred music.

It was thought inexpedient this year to have the examination of the Elementary Schools at the same time, and accordingly the latter took place on the 6th of July.

The first class in this department are now excellent readers. The greater part of the New Testament has been read by them, and select portions of it committed to memory, and thus a foundation is laid for a more extensive system of instruction in religious truth. This class read at the examination a chapter from the volume, "Precept upon Precept," which I have had translated into Greek, and published at the expense of the American Tract Society. The other branches of their examination were writing on slates and arithmetic. The second class in this department read a chapter from the Gospel of St. John. Arithmetic and writing on slates formed also a part of their examination, together with a simple Catechism, prepared by ourselves, containing the elements of Christian faith. A third class of these little ones read from the Psalms. The specimens of needlework showed their proficiency in plain sewing and working. There was also an exhibition of the Infant School belonging to this department, and a class from that school read a chapter in the New Testament.

As this department of our school establishment contains the greatest number of pupils, the house was filled at an early hour with the parents of the children, dressed in their holiday clothes. It was interesting to behold with what anxiety they watched their children. Many of their parents were our former pupils, and while they expressed their gratitude for what had been done for them, with tears and many warm-hearted tokens of affection, they expressed also the hope that the benefits which their children would gain, might be greater even than theirs, as the advantages of education were now better understood than when they were young, and our own means of imparting it very much greater. In this manner was the twenty-first year of our Missionary labors brought to a close. An estimate of the results of all this work and all this expense might be made, but I apprehend it will be better to leave that estimate to be made by Him that judgeth righteously. Circumstances are daily unfolding to us the necessity of a strictly religious system of instruction, to which the lives and conversation of those who teach and profess it, should bear testimony. There are many, very many who talk religiously—but it is daily, practical religion that we want. We must



never for a moment allow ourselves to forget that we are "as a city set upon a hill." Our daily actions must be such as will bear the strictest scrutiny, or all that we say and teach will be as sounding brass and as a tinkling cymbal.

## China.

JOURNAL OF REV. E. W. SYLE.

We subjoin such passages from Mr. Syle's journal as have been received up to the period when this number goes to press. Mr. Syle subsequently left Shanghai for a short period, in company with Mrs. S., their physician having deemed it of essential importance to both. The increasing amount of work, with the small number of those who are there to engage in it, has overtaken every member of the Mission.

It will be perceived that renewed mention is made of the importance of a medical Missionary connected with the station, as affording most favorable opportunities for gaining access to the hearts of the people.

The details of Mr. Syle's journal will furnish a good idea of the nature of the work now going on at our station in China, and cannot but encourage those who are remembering these laborers in their prayers, and sustaining them by their systematic contributions.

SHANGHAI, March, 1852.

### *Employment for Pupils among Foreign Residents.*

15th.—The older boys who left the school have not found it so easy to get into lucrative foreign employment as they had imagined it would be. I called on one of the English merchants to-day, for the purpose of finding if there was any opening in his establishment for one of the "graduated" scholars, *Chi's* brother *Kwong Chung*—a youth for whose character I feel much respect, so that I felt anxious to find a respectable situation for him if possible. The gentleman to whom I applied, however, told me candidly that he did not want any Chinaman who understood English about his establishment; that he had never known any good come of teaching them a foreign language, &c. &c. That the merchants here should be of this way of thinking, would be rather favorable than otherwise to our school efforts, since the temptation for the scholars to get restive and break away from school during the latter years of their course will be lessened. The experiment of teaching *only Chinese*, in a Mission school, is about

to be tried here by the Church Missionary Society; their school buildings are about going up.

### *Caring for the sick—need of a Physician—a friend.*

17th.—Mrs. Nelson has commenced her labors as a Sister of Mercy, a Sister of Charity, a Deaconess, or whatever other name may be chosen to express that class which I suppose dates back as far as Phil. 4 : 3. I found a patient for her in a poor little burnt child who lives at the house on the Point, and who seems to me in danger of losing her life from the severity of the burn she has received. This case revived again my long-mentioned but never-forgotten desires for a Missionary Physician. We lose—we have lost—we are losing every week, almost every day, invaluable opportunities for doing good, which the aid of a physician would enable us to improve.

20th.—Collected an annual subscription of \$25, from one of the merchants here, who has the reputation of being a Romanist. However that may be, he is well disposed towards the cause of education among the Chinese, and volunteered the abovenamed subscription, in a very handsome manner, in a note to myself three years ago.

### *Sunday Services—Encouragement in learning the Language.*

21st, *Sunday*—First Sunday in the Chinese month, and consequently communion day with us. The Bishop was not well enough to take any part in the services. After preaching and administering the sacrament in the School Chapel, I went up to *Wong-Ka-Mo-Dur*, and lectured the school there. Met the Rev. Mr. Baldwin (of the American Board) from Foo-chow; he is on a visit here for the benefit of his health. Mr. Way, from Ning-po, is also here for the same purpose. The afternoon congregation, to whom *Chi* preached quite a well-ordered discourse, was as large as usual. Mr. Jenkins was at the Church, and after service mentioned some of the particulars of his late excursion, in Chinese dress, towards Nankin. At the Lakes, some short distance beyond *Soo-chow*, he was recognized as a foreigner, pelted by the rabble, and obliged to accept the protection of a mandarin, who returned with him to Shanghai, under escort.

22nd.—At our early readings this morning, Mr. Points finished St. Matthew's gospel in the local dialect. This, it may be observed, has been accomplished in less than three months from the date of Mr. P.'s arrival: let me hope that this fresh instance of the acquisition within a short period of a very useful amount of Chinese vocabulary, will not be without its effect in doing away with that vague and undue dread of the language which exists in the minds of many at home.

*An application for work in the cause of Christ.*

23rd.—The disappointment, mentioned on the 15th, in not finding a mercantile situation for *Kwong Chung*, has been the occasion, I hope, of turning his thoughts into a better channel. A few days since, it was suggested to him that there was a way of spending his time far better than in mere buying and selling, and getting gain. The duties of a colporteur were explained to him, and he was advised to consider whether it would not bring him more peace at the last to know that he had been the means of disseminating good books among his fellow-countrymen than to look back upon a life spent in first gaining, and then parting with, some hundreds or thousands of dollars. *Kwong Chung* considered this simple question as to the business of life, and determined to become, for the present at least, a colporteur. This morning, all the clerical members of the Mission met with him in the Bishop's study, where he was commended to God for guidance and blessing in the work on which he was about to enter. The Bishop then gave him one of the Gospels as the book which it was chiefly his business to distribute.

In this simple event, I think, we may see the hand of God, providing that which it is most especially out of the power of man to provide, fit instruments for carrying on a very important department of the work of evangelization, especially in China.

*A Blind Pupil.*

24th.—Being Wednesday, I went up to the Church early, and while sitting in my study there, *Soodong* came to the door leading an aged blind man, well dressed, of an intelligent countenance. They both sat down, and after the usual salutations and inquiries as to age, name, residence, &c., I asked my blind visitor what was

his object in coming to me. *Soodong* interposed, and explained that when he went the other day to take one of my day schoolboys up to Mr. Lockhart's Dispensary, he had there seen this blind patient sitting among the rest, and waiting for his turn to come; that they had entered into conversation, and learned something of each other's circumstances; that a day or two afterwards, he (*Soodong*) had paid the blind man a visit, and finding him lonely, had conversed and read with him; and now had invited him to come and have an interview with me. "Ah!" exclaimed our new acquaintance, "there has never one of my former friends shown me so much kindness as that!"

Such a beginning, of course, had the effect of exciting in me an especial interest in his case; I begged him to let me know what was in his mind; so he began:

"Two and forty years have I been engaged as a writer in the Grain Department; and often when there was much and urgent business, I have sat up at night writing diligently. Last year my sight began to fail me all of a sudden. I consulted native doctors, but got no relief. Then I heard preachers who said that *Shang Te* could cure the blind; so I bought incense and some candles and lighted them; and I kneeled down and knocked my head on the ground and prayed to *Shang Te* that he would restore my eyesight. I prayed that whatever number of years I was fated to live, he would cut off the half of them, and give me back my eyesight instead. If I ought to live ten years, to let me have only five with my eyesight rather than ten without; for now I am a man half living and half dead. It was no use; *Shang Te* did not hear me; and now what am I to do? I have no way of getting my living. If I had been an old servant in a merchant's house he would have fed me in my blindness and old age; but the mandarius are always changing about, and know nothing more of the men that serve them than that they do their work and get their wages. Now I have lost my wife, but I have a concubine yet living, and one daughter yet unmarried. What I want is to find a good husband for this daughter; then I shall have some one to lean on in my helplessness."

No story in the Arabian Nights ever fixed a child's attention more than mine was fixed by the poor old man's earnest recital of his sorrows and his desires. I



have not written down the half of it, though I have given a correct outline; but the bitterness of distress which he exhibited, the impatience of his disappointment that no relief had been found for him, and that there seemed to be no promise of any; the chafing of his spirit at the unaccustomed misery of being without that sight which he had so freely enjoyed for so many years—all this is quite beyond description.

I returned to say to him that I thought he yet might see, though I almost wished the words unuttered, when I saw with what startling earnestness his face brightened up, and he asked me to tell him how it could be. He needed many explanations and all the skill I could exercise in dealing with his wounded spirit, to soften down his excited hopes, and get him to listen quietly to my answers, that the enlightenment of his heart would be cheaply purchased if he obtained it by the loss of his bodily eye-sight. He took my meaning slowly, and then he sat moving his head moodily to and fro, as I endeavoured, in every way I could think of, to show him the supreme importance of spiritual things. I never remembered to have met with a case which at the same time so excited my sympathies and taxed my ingenuity in dealing with it. After doing all I could for him in the way of condolence and exhortation, it occurred to me that there was perhaps a sense in which the blind might lead the blind, and both be found on the road that leadeth unto life; so I took him by the arm and led him out into the Church where one of the baptized blind, *Yan-poon* by name, was sitting. I mentioned the name of each to the other, and they spoke the usual words of salutation; though, for want of previous acquaintance, it seemed like talking into the air, to judge by their vague, uncertain manner. I left them together, and felt that only He who bringeth light out of darkness could give consolation in a case of such perplexity and distress.

#### *A youthful Bachelor of Arts.*

Soon after I had returned to my study, the youth of fourteen, (as he is now said to be,) who has taken his first degree, came with some of his friends to return the visit which Mr. Points and myself had made him. He is a very pleasant-looking boy, having (as might have been supposed) a remarkably formed head; quite mannerly when going through the cere-

monies of meeting and parting, but, at the same time, not above showing a very childlike curiosity about the pens, books, inkstand, &c., which he saw on my table. In this respect I was glad to find him different from what I expected, and took pleasure in answering his questions about all the little things that met his eye. He and his friends seemed quite gratified at my promise to send him one of the globe-shaped lanterns on which I have had a map of the earth painted. It often happens that the people here learn to believe what we tell them about heaven, by being convinced of the truth of what we teach them concerning the earth; wherein is that saying found to be true, "that is not first which is spiritual, but that which is natural."

#### *The multiplied Employments of a Sunday.*

28th, Sunday.—A day full of events. On first coming down in the morning, the table servant told me all our silver had been stolen during the night. Determined to make no stir about it till to-morrow, thinking it might be a device of the enemy to spoil our Sabbath of peace and usefulness. While going over to the city in the boat, the people *expected*, and invited me to discourse to them. On landing at the Queen of Heaven's Temple where the boats stop, I observed that the large open courts looked unusually clean, and free from gambling tables, cooking stalls, groups of beggars, &c., such as are almost invariably to be found there; so I stepped in to see what the reason could be. There I saw my old acquaintance, (now Mr. Nelson's teacher in Chinese,) the Reader of the Imperial Homilies, walking up and down, waiting for the arrival of the mandarins, when he was to read to the people one of the authorized lectures. He showed me a proclamation, issued by the magistrate of the city and district, giving directions that these readings should take place *six* times in the month, instead of *twice*, as heretofore. Moreover, the time is changed from daybreak, when very few were present, to ten or eleven in the forenoon, when the people come to hear in considerable numbers. These changes are said to have taken place in consequence of the mandarins (some say the Emperor himself) being provoked to emulation by the preaching of the foreigners at the several ports.

At the morning service in the Church there was a good attendance, especially of women. After service, a dumb wo-



man was brought in by a young man who was accustomed to converse with her, and through him I learned that she wanted alms. The manner in which he communicated with her was curious in the highest degree. I observed that he always *spoke* what he wanted her to understand, at the same time using dumb-show of the most wonderfully brief and significant character. I am sure I never saw anything so concise in the instruction of deaf-mutes at home; yet she seemed to understand him perfectly. True, he did not attempt anything abstruse. When he did, at my suggestion, inquire what she worshipped, she said, and repeatedly insisted on it, that she *worshipped nothing at all*. Another of my visitors was a lad of about eighteen, who burst at once, without any preliminaries at all, into the object of his coming, with the words, (common phraseology here,) "Want eat your religion." That is, I want to get my bread by attaching myself to your religious fraternity; such being the reason for which large numbers of young Bonzes and Taoists betake themselves to the monastic life. Finding that the youth had a mother living in the neighbourhood, I told him to go and fetch her. She came; a well-dressed woman, who told me that she was herself the widow of a Taoist priest, of that class who stay at home, marry, and pursue secular business, only officiating at funerals, &c., when called upon, and then recompensed by the present of a few hundred "cash." This lad, her son, had been, according to her account, *four* times put to learn different trades. On the last occasion he had been sent off to the hill-country of *Hwei-chow*: but he found his way back, declaring there was nothing but starvation before him there, for the people lived upon chaff, and he had been accustomed to the good rice of the plains. I thought I understood now why he was so anxious and so candid about "eating our religion," but told both son and mother that the most I could do would be, *to-morrow*, to mention his name to the bricklayer who was building our new school-house, and perhaps he might get an opportunity of earning an honest livelihood by hard work. Advice evidently unpalatable.

Then came in *Kwong Chung*, to consult me about his colporteur operations, in prosecuting which, he shows a willing mind, though he feels an awkwardness

about how to proceed, which made me remember how I felt, some ten years ago, when commencing a Bible-distributing tour in Knox County, Ohio. The work of evangelization is much the same the world over. As to those who feel so nervously fastidious about coming out to China, fearing lest they may not have talents suited to the field—would that they could know and believe that there is room for the exercise of every kind and degree of talent here, only provided the possessor have a godly purpose and a willing mind; if to these be added good judgment, fair diligence, and a sweet temper, all the happier both for himself and those who have to co-operate with him!

But, to return to the Church; in the afternoon *Chi* read, prayed, and exhorted from the desk, and I preached more formally from the pulpit. After the sermon, a number of men, chiefly from *Soo-chow* and *Hong-chow*, followed us into the vestry and received books, with exhortations to read diligently, and come to us for explanation of what they did not understand. One *Shanghai* man put the plain question, "*How* am I to believe, and enter into the religion of Jesus?"

More things occurred to-day that might be profitably detailed, but the above is sufficient to show the nature of our work at the present time, and to encourage in us the hope that all the movement we see will not be permitted to come to nothing.

## Africa.

JOURNAL OF THE REV. J. RAMBO, CAPE PALMAS.

OUR African correspondence is varied this month by an interesting narrative of a recent trip up the Cavalla River, undertaken by the Rev. Mr. Rambo, in the month of March. It will be seen that he experienced no opposition, but on the contrary, met with a friendly reception. We indulge the belief that the time is not far distant when the loftier and more healthful regions far back from the coast, shall be made the settled abode of Christian Missionaries.

### *Missionary Tour up the Cavalla River.*

1852.—*March 1st*.—After a delay of some days, I was at last successful in getting three canoe men. All things being in readiness, my boys started this morning at eight o'clock, with the canoe and baggage, for *Di-ima-lu*, three miles distant on the river. My interpreter and myself left in less than an hour. We found

our canoe, baggage, and two boys, a third was missing. However, I found one more in town. We left Di-ima-lu at eleven o'clock, A. M., with our small canoe well laden with men and baggage.

The day was cloudy, and the heat not oppressive. The place of our embarkation is about four miles from the river's mouth, at which point there is an island. The width of the stream above this is nearly half a mile, and deep enough for vessels to sail up many miles.

At this point the banks are low—from four to six feet high. Some mangroves may be found there—but we saw none as we ascended the river. I kept a pocket compass before me, and, as we advanced, I found the general course of the river north.

Passing, during the first hour, two Barbo towns, we reached the second settlement in that tribe—Hidie—in less than two hours. Here are three towns, in the largest of which I stopped and preached to about forty persons, who were quiet and attentive. Near this place is the great heathen oracle—the GRAND DEVIL. Scores, and perhaps hundreds of dupes come on long pilgrimages from many neighbouring tribes to consult this oracle, which is only one of many "lying wonders" practised by the devil-doctors.

Leaving Hidie, we found the river was narrower than where we embarked, but still over a quarter of a mile wide. It is very winding and extremely beautiful. As we advanced, the banks rose higher and higher; timber was more abundant than it had been, and the scenery became more and more interesting.

We passed in all nine towns, in two tribes, on the river to-day. We stopped to spend the night at Di-hue,—the tenth, which was the first town in the Bolebo tribe. This town is situated immediately upon the river's bank, and is elevated about thirty feet above the stream. The bank is nearly perpendicular. We unloaded and moored our canoe, and, ascending the bank, proceeded to the house of the headman. It was now five o'clock, P. M.

The headman calling the people, I preached to about forty persons, who did not manifest much curiosity to see and hear me. They were quiet and attentive. The Methodists have had a station at this place, but none is here now.

We are now about thirty miles from the mouth of the river. The canoe men

seem but little fatigued, though the current was against us. I have had an exceedingly pleasant day.

Supper was served up at seven o'clock. It consisted of palm-butter with a duck cooked in it, with boiled rice. It was very well prepared and quite palatable. A small smoky hut was assigned me. After conversing with my host part of the evening, I hung up my hammock and tried to sleep—but that was impossible till a late hour at night, for dancing and singing men and women, and the fiendish noise of the "Kwi-ah-im" kept me awake. I slept only two or three hours during the night.

March 2d.—Rising early, we embarked before seven o'clock, A. M., amidst a dense fog. In less than two hours it had all disappeared. We progressed well up the stream till ten o'clock, when we stopped at a town in the Nyinema tribe. Here I preached to above fifty persons, but they were too noisy to allow me to continue longer than twenty minutes. A white man seemed to be a great curiosity. My men having eaten something, we proceeded up the river.

Our course was still north—the scenery was becoming more interesting; we passed many towns in several tribes. Towards evening we came in sight of several ranges of mountains, and, in fact, reached a village near the highest peak. This was Wisito, in the Ba-Worebo tribe. We passed, to-day, more than twenty towns, in seven tribes, on both banks of the river; these may have averaged about three hundred inhabitants to a town.

Wisito is situated on a hill rising abruptly from the river to the height of about one hundred feet. It is a small new town, and more regularly built than the beach towns. The moment I entered the village, just before dark, all the women and children commenced shouting, more from surprise than fear, at seeing a white man.

I proceeded to the house of the headman, *Dumo*, who had not returned from his farms. I was shown a nice clean hut about fifteen feet in diameter. Many people flocked to see me, but being at length satisfied, I was left unmolested. After supper had been served up, the headman made his appearance. He was polite and communicative, and was the most civilized man I had found since leaving the beach.

Retiring early, I slept well most of the



night, for there was little noise, the headman having promised to keep order, which he succeeded in doing, except the short time the "Kwi-ah-im" were out.

*March 3d.*—Rising early, I preached to the villagers to the number of about forty, who gave good heed to the message I delivered—founded on John iii. 16. After taking breakfast, I got ready to start up the rapids near at hand, but was delayed awhile, because my canoe had been taken away in the night by some mischievous persons from a neighbouring tribe, who were jealous of my stopping where I did, and not with them. I, however, procured another canoe, and proceeded up the river,

*Dumo* sent with me, as pilot up the rapids, his brother, a large muscular young man. Advancing, we wound around the base of the highest mountain peak, from 1,000 to 1,200 feet above the river, and came at the distance of two miles at the lower end of the rapids. Before reaching them we passed sand shoals in the middle of the river. Here the stream narrows a little, but it is still nearly a quarter of a mile wide.

I found the current down the rapids running six or eight miles an hour; the water being low, (for this is the dry season,) many rocks were visible all along the rapids. We had to get out of the canoe several times in ascending the whole distance of one and a half miles to the upper end of the rapids. We soon passed another mountain peak, nearly as high as the one above named, and on the opposite side of the river.

Before reaching the landing at Webo, we passed several romantic and well-wooded islets, formed by the river dividing a short distance above into several small streams. These all unite again, each forming a beautiful cascade at the junction. These are only from eight to fifteen feet high.

At this point of the river the scenery is both beautiful and grand—superior to any to be found lower down the stream. We reached the landing without serious accident.

We unloaded our canoe, where already many were moored. We ascended a hill in a shady grove, and left our canoe and its furniture in care of some women in the small town at that point.

It was nearly mid-day, when leaving this town I proceeded with my company three miles to the principal town in this

(the Webo) tribe. Our path was a winding and rugged one. The town was on the top of a hill 300 feet above the plain below. This was so steep and rugged, that I was glad to avail myself of the help of my muscular guide. The name of this town is *Nipia-Du*.

No sooner had I entered the gates of this town, than, as usual, I was thronged by men, women, and children, who seemed as much surprised to see me as if I had dropped from another sphere. The town was large—numbering, perhaps, 1,000 persons. The houses were old and much out of repair. It is beautifully situated, commanding extensive views of the numerous mountain-chains, seen in all directions. On yonder hill is a town—in this valley many rice farms—and at a distance, the river is seen winding in its northerly course. The country is very fertile, well wooded, and well watered.

Soon after my arrival, I preached to 150 persons of all ages in the shade of a large tree; all listened attentively to the gospel message. When I had finished with prayer, the people still remained gazing upon me with evident astonishment. I am the second Missionary who has ever visited this place.

I became the headman's "stranger," who furnished dinner for myself and company towards evening. Soon after 6 o'clock, a second congregation had assembled under the large tree, and I went to preach to them. The sun had set, and the moon's light was soon acceptable to us. Soon after commencing, the crowd had increased to 250 or 300 persons. I preached against greengreases and other superstitions. It was pleasant to preach to so many heathens—few of whom had ever heard the Gospel. Many had just returned from their farms, and heard me and saw me for the first time.

During the evening I conversed with the people,—answered their questions about my country and family,—and I asked them many also. The Rev. Mr. Wilson, of the American Board, visited them many years since, and Musu—one of our native assistants—a year or two since, came and taught them some Gospel truths. The Gospel seems greatly to interest them. This and the neighbouring tribes seem well prepared to receive it. They are a simple-hearted and industrious people; not so much given up to palavers and sassa-wood as the



beach people. Neither are these contaminated by the vices of sailors from Christian countries as they.

I retired in good season to my hammock, but, as I expected to be, was prevented from sleeping much by dancing and singing women near my hut. They sang the praise of the white man who had come; the praise of the headman who was being visited by him, and the praise of the canoe-men, who had brought him. I should have thanked them heartily to have gone quietly to their homes.

*March 4th.*—Early in the morning I was summoned by a waiting congregation to come and preach to them a *third* time, which I did promptly. I had about 150 hearers. Taking an early breakfast, I 'dashed' my host and took leave of him and his people, and started homeward. I took the hammock the three miles to the river. I preached in the small town there to about 20 persons, principally women.

We embarked in our canoe about 9 o'clock. We descended the rapids in a short time—now and then striking a rock, but without serious accident. I enjoyed the beautiful scenery on all sides, as we passed down this romantic part of the stream.

We reached Wisito at 10 o'clock, where I paid and discharged my faithful pilot, *Kobbi*.

I heard that my canoe was safe, and I could get it at the next town, whence it had been taken. I sent a dash to my hospitable friend *Dumo*, and proceeded down the stream, after my boys had eaten again.

We found our canoe, and leaving the one we had, we brought our own away, without saying a word to the impudent person or persons who had taken it. The current was in our favor, and we descended the stream rapidly all day.

As we came down, I stopped at *Yoblake*, in the *Hudibo* tribe, and preached to about 40 persons, to be found in the town. These people, like others I had met, were evidently surprised to see me, and my message must have been as new and as strange to them as was a white man.

Leaving this place, we continued our passage down the river till the dusk of evening, when we stopped at the first town below *Dihue*, which is in the *Gidi-Tabo* tribe. We have progressed at least 40 miles down the river to-day,

and we have still 30 to go before reaching the river's mouth—the place (*Nipia-Su*) where we stayed last night, being about 70 miles from the ocean, taking the course of the river.

The name of the town we stop at this evening is *Sibe*, and is a small and new one. Soon after reaching this place, I preached to about 40 people.

I spent most of the evening, as usual, in conversation with the people. They were quiet and well-behaved. They had often before heard the Gospel from the Methodist Missionaries. The headman was quite polite. Retiring early, I slept well, for the people made no noise.

*March 5th.*—Rising early, I preached again to a few people. After breakfast we started down the river. We progressed well—reached *Hidie* by 10 o'clock, and arrived safely at *Di-ima-lu*, at which place we first took our canoe, by 12 o'clock, M., and before 2 P. M., we had reached the mission-house at *Cavalla*.

I have visited and preached in *eight* towns belonging to *seven* tribes,—in all *eleven* times during my five days' absence. I found 12 tribes from the river's mouth to the rapids, including three mountain tribes. These have in all 170 towns, 50 of which are on the river—their aggregate population being at least 50,000 souls.

Most of these tribes speak a dialect similar to the *Barbo* people, and in many respects differing from the *Grebo* language. The origin of the latter tribe is widely different from the former; they, I presume, have a common origin. My *Grebo* interpreter, however, was readily understood by the river tribes I have just visited.

The country beyond the farthest point which I visited, is nearly or quite as thickly settled as that this side the mountains. The whole country, judging from the soil I examined, and the heavy timber every where seen, is very fertile, and capable of supporting a much more dense population than it now has. Peace at this time generally prevails among these interior tribes, as there are now no slave-dealers within their reach, who were formerly the cause of much war.

A chain of Mission stations might with good promise, I am sure, be established between this place (*Cavalla* station) and the mountains. Among these the air must be comparatively salubrious, as it is

abundant. Of course all the land lies high; there are no mangroves; no pestilential swamps; and I believe if there is malaria, it is less unwholesome than that of swampy districts near or on the sea-beach.

Whenever such stations shall be opened, if suitable agents are sent to do the work, the Gospel will, I doubt not, be well received, and must ultimately, by God's blessing, be productive of great and important results, opening the way for the rapid spread of Christianity far in the interior.

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JOURNAL OF REV. C. COLDEN HOFFMAN.

THE journal of the Rev. Mr. Hoffman is brought down to the close of the month of February. He laments the amount of secular duty which, under the circumstances in which Missionaries in Africa are placed, was imposed upon him. The Foreign Committee, feeling the importance of relief in this particular department, authorized Bishop Payne, on his return, to employ a suitable person as secular agent, who should have the general charge of the business unavoidably connected with the several stations.

*A Sunday—Secular Duties—Social Difficulties.*

*Cavalla, W. A., Nov. 30th, 1851.*—Had a large congregation this morning in town—among them was Whia, the headman for the people—he is commonly called "King-Yellow-Will." In the afternoon our Sunday-school was interrupted by a party of dancers, near the house. Besides our school children, we had about twenty of the children from town in the Sunday-school—these were under the charge of Edward Valentine, one of our advanced scholars. There were also four young Kroomen who came for instruction.

*Monday, Dec. 1st.*—Went to the Cape about one o'clock; preached twice on my way up, and in the evening at St. Mark's. The next day I was occupied with business, and in the evening preached at Mount Vaughan; the day after returned to the Cape, and was busily occupied in taking an inventory of goods in order to make up our annual accounts. It is to be regretted that we have, so much secular business to occupy us; but, under our present arrangements, it seems unavoidable. It was three o'clock before I could leave the Cape, and then had a ride of fourteen miles before me. Just as I reached Half Grahway a violent rain came

on, and I took shelter in the house of a native friend, Warabo. He showed himself a friend by preparing for me immediately some palm-butter, fish and rice, of which I, and the two boys who were with me, partook. When we had finished, the rain had ceased, and we continued our journey to Cavalla, where we arrived at seven, P. M.

*Thursday, 4th.*—Had much to occupy me, and found myself much fatigued at night. As it was our Missionary evening, I lectured, taking for my subject "Bible Societies."

*Wednesday, 10th.*—To-day, for the fourth time, I have had the headmen of the towns assembled in my study to conduct their correspondence with Governor McGill, on the subject of the close of the Cavalla river. All trade is stopped, greatly to our inconvenience and loss, but much more to the colony. The difficulty has arisen from a palaver between the Barbo tribe and the Koblika people. I have not felt it to be prudent for me, on account of my health, to go to preach, as I was accustomed to do, at the neighbouring towns in the afternoon, and for the present have omitted my duties in school, but hope soon to resume them.

A woman was killed yesterday by drinking the "Gidu." Her dead body was dragged out of the town by men and boys, and left for nine hours exposed on the beach in front of our house, till a weeping female relative came and took care of it.

*Dec. 13th.*—One of our headmen died this morning. As I took my usual solitary walk through the town, I passed his body laid out for burial. Many women were sitting round the bier, some weeping, others singing and playing on rude instruments—a crowd of people surrounded the place.

His death was of course attributed to witchcraft; three persons have been caught and obliged to drink the "sassa-wood." One of them died; and the horrid scene of dragging the dead body along the ground, to be left exposed on the beach before burial, was acted over again.

*Monday, 15th.*—This morning we were called to the piazza to ascertain the cause of a loud noise from voices on the beach, and found that another person had fallen a victim to the sassa-wood. We have remonstrated publicly and privately with the people against this wicked custom, but so deeply are their superstitions



rooted, that our power fails to turn them from their sins. We can but look to a Higher Power to change their hearts.

*Thursday, 18th.*—We expected Mr. and Mrs. Hening, with Mr. Rambo, here from Rocktown to-day, and I sent the ox-cart to Grahway to bring them down. This is a slow mode of travelling compared to forty miles an hour on the railroad.

#### *School Examinations.*

*Friday, 19th.*—Examination of the boys' school took place to-day. Mr. and Mrs. Hening and Mr. Rambo were present. After the school was opened with prayer, the older scholars were examined in English grammar and Blake's philosophy. E. M. Lowe, P. W. Stimpson and Freeman Clarkson composed the class.

The Bible class came next; they read the first chapter of Genesis, and repeated the ten commandments in Grebo. This class consists of T. C. Brownell, Paul Trapier, John Farr, W. Hodge, John Woart, G. W. Natt, Charles Morgan, Wm. White and Wm. Sparrow.

E. M. Lowe examined a younger class in "Line upon Line"—Joseph Bulloch, E. P. Messenger, E. Neufville, H. Smith and Harry Cunningham.

J. R. Paddock, George Leeds, and William Arlington were examined in "Peep of Day."

Mr. Hening's boys, from Rocktown, were afterwards examined in geography, and on a simple work in philosophy. Wm. Kinkle, H. Humphries and John W. Hutchings composed the class. At a later period of the day, they recited in English grammar and arithmetic; in the latter, they were examined in fractions, &c., &c.

After a recess of twenty minutes the scholars again assembled to be examined in their different classes in reading, spelling, history, geography, arithmetic, and Grebo.

The examination was closed by a short address from Mr. Rambo, a hymn sung in Grebo, and the benediction.

*Sunday, 21st.*—Sunday morning met the children and youths of our village in the school-house for Bible class at seven o'clock. At ten we went to town—heard Mr. Hening preach. Mr. Rambo went in the afternoon to preach at the Watikah towns, three miles distant. We held our Sunday-school in the school-house, as the natives were dancing in town. At night Mr. Hening again preached.

*Tuesday, 23d.*—Mr. Rambo and myself started for Mount Vaughan; he on the donkey, and I in the ox-cart with some of the scholars who were going to their families. Mr. Rambo reached Grahway in time to escape a violent rain which drenched our party, and detained us near an hour at Grahway. After it cleared, we engaged two canoes to carry us up the lake. Arriving at Mount Vaughan landing, we found we had but one hammock, and were obliged alternately to walk. It was after two, P. M., before we reached the Mount—found that Mrs. Thomson was going on with her examinations—about forty scholars were present, and six or eight visitors from the Colony. The scholars are generally quite young, and the recitations were in the elementary branches.

The next day Mr. Gibson's scholars and the members of the high-school passed a very good examination in grammar, geography, arithmetic, history, &c. In the afternoon Mr. and Mrs. Hening came up from Cavalla, and the following day, being Christmas, we spent at the Cape, where Mr. Hening preached the annual sermon to a large and interested congregation. We accepted the invitation of the acting Governor to take dinner with him, and returned to our stations in the afternoon.

*January 4th.*—Held our usual services and administered the Communion. Letters reached us to-day from America by the bark Morgan Dix.

*Jan. 8th.*—Thursday—the weekly lecture was not as crowded as usual, most of the scholars having left us during vacation. A number of workmen were present from the Cape.

*January 12th.*—School resumed again. Mrs. Hoffman has taken charge of the boys' school for three hours every morning—from nine to twelve, and is assisted by Freeman Clarkson, a native youth, who, with two other young men, recite daily to me.

#### *Death of a Member of the Mission.*

*Jan. 14th, 1852.*—Having heard to-day of the sickness of E. M. Lowe, who was absent on a visit to his friends in the Bush, I sent a hammock for him and man to bring him home. The next morning, about four o'clock, were awakened by persons passing the house mourning and crying. We soon learned that Menu (E. M. Lowe) had been brought home



dead. He died before the hammock reached him. I have been able to learn but little about his death; his wife had accompanied him, but according to the custom of the people, she was not allowed to be with him when he died, although he asked to see her.

He was buried the same morning, about 10 o'clock. His house was filled with mourning women (his relatives) up to the time of removing the body to the school-house, where a part of the burial office was read, and address made. The house was crowded, and outside also many waited to follow the corpse to the grave in the garden.

We feel this youth to be a loss to our little community; he had long been connected with our Mission, was an assistant teacher in the boys' school, and an excellent interpreter. He was about 27 years of age. He had married in May, 1849, Caroline P. Rand, whom he leaves a widow with a daughter.

*Mission Printing office—Religious Services.*

*Saturday, 23rd.*—Spent some time this morning in the printing-office with Mr. Rambo. As Mr. R. purposes shortly to return to America, it was thought best to have the press removed here. We have just published an edition of Simple Scripture Questions in Grebo; and commenced an edition of hymns in Grebo. We find the press of much use.

Continued my walk to town, to Do-dolu, three quarters of a mile distant. Just beyond the town is a stream at some seasons difficult to cross, at others almost dry. We commenced this week making a bridge across it, that our cart may go to Grahway without difficulty. I shall employ in the construction only one or two of our native youth.

*Thursday, 28th.*—Went to Quia's Town to preach. Only found two men in town; they both came. One of the men brought with him four little children; these, with a few other children, formed my audience.

*Sunday, Feb. 1st.*—Attended to usual duties from 7 A. M. to 8 P. M. Few persons were at Church in the morning; those who were gave marked attention. Among the number was the king Whia, and Kra Sia, men of much influence. Preached from Numbers xxxii. 23. Administered the Communion at 2½ P. M. and examined the children in the Catechism.

*Tuesday, 11th.*—On Saturday last, I went to the Cape. Administered the Communion at St. Mark's. Afterwards went to the house of a sick parishioner and administered it privately. Then rode to Mount Vaughan, addressed both the Sunday-schools; in the evening had service, and baptized an infant son of Mr. Gibson. On my way to the Cape on Monday made a few pastoral visits. Business occupied me during the greater part of the remainder of the day. In the evening returned to Mount Vaughan, and had the pleasure of meeting Mr. and Mrs. Henning. The next day, Tuesday, after making some more visits, I started at twelve o'clock, and reached Cavalla at 4 P. M. Nearly all the evening, settling a difficulty which had arisen between one of our villagers and his wife. After a long talk all was amicably settled, one confessing his fault, and the other granting pardon; closed with prayer.

*Saturday, 15th.*—Had a visit to-day from five or six of the Webbo people, who live on the banks of the Cavalla river, about 40 miles from its mouth. I had much conversation with them on religious subjects, to which they listened with much attention. My clock and box of matches struck them with wonder. The headman was an intelligent and fine-looking person.

*Saturday, 21st.*—This evening had five Kroomen in my study, who spent an hour with me, receiving religious instruction. Every Saturday evening my room is open for them. Some of them have learned to read both Grebo and English.

*Tuesday, 24th.*—Rode in the afternoon to *Di-ima-lu* to preach. Small congregation: was interrupted by loud talking outside the house: a few were attentive notwithstanding the noise. I received a note from one of the scholars expressing his desire to be a minister and instruct his people; and another wrote me he thought God's spirit had changed his heart. These communications were particularly cheering, as I had had much trouble and anxiety from some of the larger boys.

*Ash Wednesday, 25th.*—At 7 A. M., conducted morning prayers in the school-house, and made a short address on an appropriate subject for the day. Had service and sermon at night.

*Thursday, 28th.*—The youth referred to on the 24th, as desirous of being a minister, came to see me this evening: said he had been thinking of the subject for some months, and was led to think about it by seeing the sinfulness of his people.

## Miscellaneous.

### Church of England Mission at Sierra Leone. Consecration of a Bishop.

The Rev. O. E. Vidal, D. D., incumbent of Upper Dicker, Horsebridge, Sussex, was, on the 29th May last, consecrated in Lambeth Palace Chapel, as Bishop of Sierra Leone. The Archbishop of Canterbury was assisted on the occasion by the Bishops of London, Chichester, Oxford, and Cape Town. The sermon was preached by the Bishop of London from Acts xvii. 24, 26, and 27. The diocese of Sierra Leone comprises the coast between 20° of north and 20° of south latitude, specifying the colonies of the Gambia, Sierra Leone, and the Gold Coast. The Bishop purposes arriving at Freetown in the course of the autumn—the season when Europeans best encounter the African climate for the first time.

### Mission of the Church of England among the Indian Tribes in British Guiana.

A small volume by Mr. Brett, has lately been issued from the press of the Messrs. Carters, New-York, on this subject, which will be found an interesting addition to Sunday-school libraries. The progress of the gospel in that region has been such as to animate all who love the work of Missions. In 1824, there was but one clergyman in all Guiana; now there are a Bishop, two Archdeacons, a College and Professors, three Rural Deans, about twenty Parochial Clergymen and Missionaries, and at least fifty Catechists and Teachers.

### Chinese Emigration to California.

Who that recognizes God's "never-failing providence ordering all things" for the glory of Christ, can fail to mark this item:—Since the 1st of January, 1852, twenty-nine vessels, conveying 7,537 Chinese emigrants, have been despatched from Hong Kong, Macao, and Whampoa. On the 27th March the vessels yet to sail numbered thirty-one, to convey 9270 passengers. This makes a total of gone and going of 16,807; and, taking the average passage-money at \$40 per head, amounts to \$672,280.

### Religious Freedom.

A private letter states that Gen. Urquiza, who succeeds Rosas as Governor of Buenos Ayres, has authorized the reading of the Bible in schools, and made liberal appropriations for their support.

### Female Orphan Asylum at Cape Palmas.

A society has been formed by ladies of the churches in Philadelphia, for the purpose of sustaining the above excellent institution about to be established at Cape Palmas, by Bishop Payne. The object is one which the Bishop has greatly at heart, as of great moment to the completeness of his Missionary plans, and the mode proposed for its support is one which will not interfere with the general contributions of the Church to the Mission itself. We shall hereafter, when space can be obtained, speak more particularly of this.

### Thoughts on the means of raising a Supply of Missionaries in the English Church.

A recent English journal contains an article on the above subject, from which we make the following extract:

It is now open for the consideration of thoughtful persons, having an interest in the colonial and missionary working of the Church of England, whether it be not feasible to constitute a body of men, composed of both young and old, of lay and clerical, of men educated in books and in handicrafts, superior to the temptations of growing rich and trafficking with their talents, and in all respects above the world, whose one special bond of brotherhood should be a mutual pledge of readiness to devote themselves, when called upon by an acknowledged lawful superior, to the foreign service of the Church. There are many, no doubt, who could bring themselves to offer their services voluntarily to this or that colonial bishop, as doubting the lawfulness, or at least the wisdom, of so far choosing for themselves as to proffer their services to any stranger, towards whom they had no particular bond of obligation; while their willingness and aptitude for some special work in a foreign land might be called into play, if so much only of the responsibility of choice might be taken from them as to guide their feet into the destined spot of the foreign portion of their Master's vineyard. An accepted declaration of readiness to obey a call whenever made, and made through or with the concurrence of their own diocesan, need not move (at least for a time, and perhaps not at all,) those who subscribed such a declaration from any present sphere of duty.



A man might first be subjected to such regulations as would both be a test to himself of his own sincerity of purpose, and would also train him usually for foreign service. He might learn a trade or language, might practice certain appointed acts of self-denial and devotion, and exercise a watchful subjugation of feelings, without impairing his efficiency in the vocation in which he was labouring, until he was called forth to work in another field. If the Bishops of our English sees be too much absorbed in their attention, every one to his own particular sphere, to allow us reasonably to expect that they should each, or any number of them, set themselves at the head of a sodality of this kind in their respective dioceses, yet their *ex-officio* seat at the council table of the *Society for the Propagation of the Gospel in Foreign Parts* will have forced the necessities of the case so upon them, that they would hardly be unwilling to lend

their concurrence to any measure conducted by others, which, if it made the flame of missionary zeal burn more brightly and steadily in their dioceses, would certainly, in the end, increase rather than impair their resources for carrying on the work of God at home.

We will not believe, that if there can be found some half dozen of men, or fewer, with zeal to undertake and ability to mould such an organization as has been here imperfectly indicated, there would be wanting materials in abundance in the English Church for carrying it into effect.

We may not yet be in a state to develop our hidden resources, or be acquainted with the proper machinery for effecting what there is in store for our Church to do in behalf of distant lands. But God, if he has a favor towards us, will assuredly, in His own good time, raise up some special agents to teach us these things, and to lead us in the way.

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### Intelligence.

ADVICES have been received from Shanghai, China, to 3d May. The health of Bishop Boone had improved, but he was still very feeble from the recent attack of illness, and was looking forward to an early departure on his proposed journey to the United States. Mr. and Mrs. Syle had started on 30th April, on a short excursion to Ningpo; the object being to recruit the health of Mr. Syle, upon whom additional duties would devolve in consequence of the contemplated absence of the Missionary Bishop. Missionary affairs, the Bishop writes, were as usual, and he himself greatly cheered by the companionship and hearty labours of the recently arrived Missionaries.

The Rev. Mr. Hubbard, as will be seen from resolutions of the Committee elsewhere published in this number, it has been decided, is not to join the Mission to China. The Committee greatly regret that they have been obliged to come to this determination in regard to one whom they esteem so very highly, and who has manifested so true an interest in the Missionary cause; but, with all the information before them, as to his own health and that of his family, they felt constrained, after a long deliberation, to advise him to resign his appointment.

Miss Catherine E. Jones, of Washington, D. C., sailed from Boston on 31st July, in ship Siam, to join the Mission at Shanghai under Bishop Boone. She went out under the care of the Rev. Mr. Brewster and Mrs. Brewster, Missionaries of the American Board at Canton. Through the polite-

ness of the Rev. Dr. Anderson, Secretary of the American Board, the religious services, at the time of the sailing of the vessel, were conducted by the Right Rev. Bishop Eastburn, who delivered a very interesting address, and by the Rev. Secretary and General Agent of the Foreign Committee, who offered the prayers.

From the station at Athens, letters have been received dated 19th July, when all were well, and engaged in the closing examination of the Mission schools.

No intelligence has been received from the African Mission during the last month. A letter from the Rev. Mr. Hoffman, heretofore received, makes mention of the great kindness of Dr. McGill, the physician in the colony at Cape Palmas, who had for a long time rendered gratuitous and assiduous advice to our Missionaries. The removal of Dr. McGill to Monrovia has caused them great regret.

A vessel will sail for Cape Palmas about 15th September. Letters or parcels for the Missionaries at that station, should be sent to the office in New-York before that date.

The Rev. H. R. Scott, of the Diocese of Virginia, a graduate of the last senior class of the Theological Seminary of that Diocese, has been appointed a Missionary to West Africa under Bishop Payne, and is expected to sail about the 1st November next.

A clerical friend in Pennsylvania has very kindly furnished us with a memorandum of cor-



rections, for the tabular statement of Parishes in that Diocese. As was mentioned in the last number, the table, as then presented, was but an approximation to an accuracy, which another publication may enable us to attain. Information from other dioceses will be thankfully received.

EXTRACT FROM THE MINUTES OF THE FOREIGN COMMITTEE, JULY 20, 1852.

*Resolved*, unanimously, That in view of the facts submitted by the Secretary and General Agent respecting the health of the Rev. J. P. Hubbard and family, and considerations affecting the prospects of his permanent usefulness in the China

Mission, and particularly the statement of his medical adviser, as to the improbability of his being able to remain in the Mission with his family more than a few months,—the Committee advise the Rev. Mr. Hubbard to resign his appointment to the China Mission.

*Resolved*, That the Foreign Committee highly appreciate the interest which Mr. Hubbard has manifested in the cause of Foreign Missions, as well by his liberal contributions for their support, as by the intended consecration of his life to the Missionary work; and that while Providential hindrances have interposed to prevent the fulfilment of his long-cherished desire to labour among the Heathen, they confidently trust that the same holy cause will continue to engage his Christian sympathies and zeal.

## A c k n o w l e d g m e n t s .

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th July to the 15th Aug., 1852: ;

#### CONNECTICUT.

|                                                                            |       |        |
|----------------------------------------------------------------------------|-------|--------|
| Birmingham—St. James's.....                                                | 4 00  |        |
| Fairfield—Trinity, Gen., \$32; for Rev. Mr. Hening, \$2.....               | 34 00 |        |
| Hartford—Christ Ch. Trinity Coll. Theo. Sem., from a Theolog. Student..... | 43 87 |        |
| New-Haven—Trinity, Gen. \$65; Af. \$1.....                                 | 5 00  |        |
|                                                                            | 66 00 | 152 87 |

#### RHODE ISLAND.

|                                                                                                                                            |       |       |
|--------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|
| Providence—St. John's, Philanthropic Soc., bal. of Mrs. Hening's sal., Af., by E. W. H., \$33; a member, for For. Miss., by do., \$25..... | 53 00 |       |
| Warren—St. Mark's, S. S., Af., \$10; Ladies' Ass., by Rev. G. W. H. through E. W. H. Treas., \$2 50.....                                   | 12 50 | 70 50 |

#### NEW-YORK.

|                                                                                   |       |       |
|-----------------------------------------------------------------------------------|-------|-------|
| Brooklyn—Messiah, S. S., ed., Bp. Payne's dioc., \$10; a member for do., \$1..... | 11 00 |       |
| Newtown, L. I.—St. James's, Chi.....                                              | 12 50 |       |
| Ulster—Trinity.....                                                               | 8 13  | 31 63 |

#### NEW-JERSEY.

|                                    |  |       |
|------------------------------------|--|-------|
| Newark—Trinity, offerings, Af..... |  | 14 24 |
|------------------------------------|--|-------|

#### PENNSYLVANIA.

|                                                                                              |       |       |
|----------------------------------------------------------------------------------------------|-------|-------|
| Belleville—St. John's, S. S., ed. Geo. W. Natt, Af.....                                      | 10 00 |       |
| Philad.—St. Luke's, Af.....                                                                  | 1 00  |       |
| St. Philip's, ed. two benef., Af., "E. and J. Neville,".....                                 | 40 00 |       |
| St. James the Less.....                                                                      | 2 00  |       |
| "G. T.," for Rev. Mr. Syle's poor's purse, Chi.....                                          | 5 00  |       |
| Lewistown—A Scholar, Chi.....                                                                | 1 50  |       |
| Muncy—St. James's, communion off'g, Gen., \$10 39; S. S. male senior class, Af., \$1 03..... | 11 42 |       |
| Reading—Christ.....                                                                          | 25 00 | 95 92 |

#### MARYLAND.

|                                                                             |       |       |
|-----------------------------------------------------------------------------|-------|-------|
| Baltimore—Ascension, S. S., Chi., \$10; Mrs. Plumer, \$3, Chi.....          | 13 00 |       |
| Georgetown, D. C.—St. John's, W. G. Ridgely, Esq., ed. two benef., Chi..... | 50 00 | 63 00 |

#### VIRGINIA.

|                                                                                                               |       |       |
|---------------------------------------------------------------------------------------------------------------|-------|-------|
| Fredericksburg—St. George's Ch., J. Minor, Esq., for Bp. Payne's Miss., Cape Pal., by Rev. E. C. McGuire..... | 10 00 |       |
| Meherrin Parish—Gen., \$9 93; Col'd. Cong., Hicksford, Af., \$4 07.....                                       | 14 00 | 24 00 |

#### SOUTH CAROLINA.

|                                                                                                                                                                                             |        |        |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------|
| Beaufort—St. Helena, "Ladies' Miss. Ass.," Greece, \$84; Miss S. G. B., \$25; J. J. S., \$50; Mrs. M. S., \$25; Miss S. B. B., \$25; R. W. B., \$25; Sunday Schl., \$25; \$175 Ed. Chi..... | 259 00 |        |
| Berkeley—St. John's.....                                                                                                                                                                    | 15 00  |        |
| Charleston—St. Philip's, Gen., \$4 06; Chi, \$46.....                                                                                                                                       | 50 06  |        |
| St. Stephen's, Mo. Miss. Lec.....                                                                                                                                                           | 4 83   |        |
| Cheraw—St. David's.....                                                                                                                                                                     | 48 00  |        |
| Columbia—Trinity, \$27 50; Af., \$5.....                                                                                                                                                    | 32 50  |        |
| Sumter—A gentleman, Af.....                                                                                                                                                                 | 20 00  | 429 36 |

#### GEORGIA.

|                                                                                                                               |       |        |
|-------------------------------------------------------------------------------------------------------------------------------|-------|--------|
| Savannah—Christ, Gen., \$25 75; ed. Thos. Cranmer, at Bp. Payne's Sch., Af., \$20; purchase of carr. for Bp. Payne, \$54..... | 99 75 |        |
| Montpelier—Ladies' Miss. Soc., by Miss Wray, for ed., Chi., ann.....                                                          | 25 00 | 124 75 |

#### OHIO.

|                                                                                                                                                    |       |       |
|----------------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|
| Granville—Female Seminary, for fem. ed. in China.....                                                                                              | 46 00 |       |
| Stuebenville—St. Paul's, ed. benef., Af., Chas. P. McIlvaine, \$29; an orphan child, 25 c.; Miss L. B., a teacher, \$2; anon. additional 25 c..... | 22 50 | 68 50 |

#### MISCELLANEOUS.

|                                                                              |  |        |
|------------------------------------------------------------------------------|--|--------|
| Legacy—Estate of Hanford Smith, of Newark, N. J. 7th annual dividend, ½..... |  | 214 68 |
|------------------------------------------------------------------------------|--|--------|

Received July 15 to August 15.....\$1269 48

Total June 15 to August 15, \$3,883 04.



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